THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Abundance of grace is a thing to be coveted. It would be well to know much, but better to love much. It would be delightful to have abundance of skill to serve God, but better still to have abundance of faith to trust in the Lord for skill and everything."

No. 19, Vol. LXXV. Thursday, May 8, 1913. Price One Penny.

WHAT IS "MORMONISM"?

[THE following remarks were prepared in lecture form by Elder Calvin Fletcher of Logan, Utah, and have been kindly sent to this office for publication in the *Star*.—ED.]

The question before me for discussion is one which, if given to the world at large, would receive various and conflicting answers. To some "Mormonism" stands for all that is base and low in morals; to others it stands for a society of political grafters; to others it means a band of religious fanatics, sincere and honest, but deluded; to still others it stands for a progressive and energetic Christian society; while those who are numbered as the followers of the faith declare in all soberness that "Mormonism," so-called, is the "power of God unto salvation"; that it is the very Church of Jesus Christ restored again in its purity to the earth. You ask its adherents how they know this, and they answer that God has revealed it to them through His Holy Spirit. They testify to the fulfillment of the words of Christ that those who will do the will of the Father shall know of the doctrine whether it be of God or whether He spoke of Himself. They solemnly declare that flesh and blood did not reveal this knowledge to them, but that it was given them of their Heavenly Father in answer to humble supplication and prayer. They believe implicitly in the words of the Apostle James, who says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord" (Jas. 1: 5-7).

This attitude is in accord with the teachings and practice of the apostles and prophets as recorded in holy writ. But, says one, "'Mormonism' came into existence about the year 1830 A.D., and Christ established His Church eighteen centuries before that." "Mormonism" answers: "Granted, but it claims that through transgression and the changing of the laws and ordinances of the gospel the church became corrupted and failed to receive the approval of God, and, further, that the world lay in darkness for ages and that the holy Priesthood was taken from the earth." "Where is your proof"? you may justly ask. The answer comes from several sources.

First: That such a condition of general apostasy was foreseen by the apostle and prophets as recorded by their writings in the Bible.

Second: That the churches of to-day do not measure up to the description of Christ's church given in holy writ, and as described by the early Christian fathers.

Third: That all the different contending Christian creeds cannot be right, else Christ becomes the author of confusion, and as He says, "A house divided against itself cannot stand," so all the different and conflicting creeds cannot expect to stand.

Fourth: That it was predicted that God would restore His gospel and that, too, after the time John, the Beloved, was on the Isle of Patmos.

Fifth: That the claims of Joseph Smith are not out of keeping with scripture, and that the church so often ascribed to his founding bears the marks of the original institution, together with all the gifts and blessings that were enjoyed by former-day saints.

Sixth: That the teachings of the Church to-day are both scriptural and reasonable.

Seventh: That a vast deal of external evidence has come to light since the death of the prophet to prove his claims concerning the work which was established through him.

Now let us consider these propositions for a moment. In support of the first statement passages are numerous, but I can only refer you to a few in my limited time, and perhaps quote one or two of the shorter ones. Paul, in his second epistle to the Thessalonians, and in the second chapter, says: "Let no man deceive you by any means; for that day shall not come (speaking of the second coming of Christ) except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposes and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God showing himself that he is God." Again, in II. Timothy and fourth chapter, he says: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts

shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Isaiah says: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. * * * The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isa. 24). One more. Amos (eighth chapter) says: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Other passages are Rev. 13; Matt. 24:9-13; Acts 20:28-31; II. Pet. 2; Jude; Gal. 1:6-7; Dan. 7:22-25; Jno. 16; Isa. 29; 28:7; 60:2, and Micah 3, and I might refer to others.

The second proposition, that the Christian churches do not measure up to the description of Christ's church, is evident. Paul says in Eph. 4: "And he gave some apostles, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come to a unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Again, in Eph. 2:19-21: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Now, where among the churches of to-day do you find such officers having divine power to minister unto the people. If they cannot be found, did Paul err when he said they were to remain until we all come to a unity of the faith? Surely we have not reached that state yet. Mosheim in his ecclesiastical history says of certain events of the second century, A.D., "The Christian bishops multiplied sacred rites for the sake of rendering the Jews and Pagans more friendly to them. * * * A large part therefore of the Christian observances and institutions, even in this century, had the aspect of pagan mysteries." He says that each century conditions became worse until in the seventh when "During this century true religion lay buried under a senseless mass of superstition

and was unable to raise her head. The early Christians had worshipped God and His Son only, but those of this century worshipped the wood of a cross, the images of holy men, and bones of dubious origin." Mr. Wesley also testifies as to the conditions in his day. He says the reason the gifts of the gospel were no longer enjoyed in the church, "is because the love of many waxed cold, and the Christians had turned heathen again, and had only a dead form left." See Vol. I., Sermon 94. Dr. Adam Clark (Commentaries, page 452), in commenting upon the fourth chapter of Eph., says: "The same officers and gifts are still necessary, and God gives them, but they do not know their places." There is much evidence that might be brought forth along these lines, but time will not permit.

The third proposition, it seems to me, needs no elucidation. When one Pope excommunicates another, as did the heads of the two great mother churches; if they both held the authority, then all are gone astray, for each cut off the other with all their followers. The Protestant churches on the other hand do not, I take it, lay claim to having a new and divine revelation from God re-establishing the gospel in its purity which had become corrupted by the mother church, nor will their organization compare any more favorably with the plan as instituted by our Savior.

The fourth proposition was that the servants of God predicted the restoration as well as the apostasy. John in his vision of the future says: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," etc. Again, let us briefly consider the dream of the great king Nebuchadnezzar. After having his dream recalled by Daniel, the prophet says the great image seen by the king represented the kingdoms of this world yet future. He says the head of gold was the kingdom of Babylon. It was to be superceded by another which we know was the Persian. This was to be followed by a third which, without a question, was the Greek rule. This, too, was to be succeeded by a fourth, which was to be as strong as iron and from which should spring ten kingdoms as typified by the toes of the image. That the fourth kingdom to bear rule was the Roman empire can scarcely be gainsaid. That Rome was divided into ten kingdoms is a matter of history, and this number has practically remained ever since. This was the condition when Joseph Smith came with his message. Daniel says: "And in the days of these kings (the ten) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

The fifth proposition can scarcely be touched upon in so brief a time. The claims of the Prophet briefly are these: He says that while yet a mere boy of fourteen years in answer to prayer for wis-

dom, God the Father and His Son Jesus Christ appeared to him, and that one pointing to the other said: "This is my beloved Son, hear Him," and Jesus gave him the information he sought; that several years later the angel Moroni came to him and revealed to him, together with many instructions, the whereabouts of some golden plates which contained the record of the progenitors of the American Indians, and of God's dealings with them. That after four years they were delivered into his hands by the angel, and that by the gift and power of God he translated them and gave them to the world as the Book of Mormon. He claims that John the Baptist appeared unto him and Oliver Cowdery and laid his hands upon them and ordained them to the Aaronic Priesthood, and that still later Peter, James and John laid their hands upon them and conferred upon them the Melchisedek priesthood. He claims that with this authority and by the guidance of direct revelation and the ministering of angels they organized the Church of Jesus Christ of Latter-day Saints and set in order its officers. The doctrines of the Church are found in the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. These doctrines were briefly summarized by the prophet in a letter, and have since been adopted by the Church as the articles of their faith. They are as follows:

1.—We believe in God, the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost (SEPARATE PERSONALITIES).

2.—We believe that men will be punished for their own sins, and not for Adam's transgression.

3.—We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.

4.—We believe that the first principles and ordinances of the gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5.—We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority to preach the gospel and administer in the ordinances thereof.

6.—We believe in the same organization that existed in the primitive Church, viz.: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

7.—We believe in the gift of tongues, prophecy, revelations, visions, healings, interpretation of tongues, etc.

8.—We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9.—We believe all that God has revealed, all that He does now reveal, and we believe He will yet reveal many great and important things pertaining to the kingdom of God.

10.—We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this [the American] Continent. That Christ will reign personally upon the earth and that the earth will be renewed and receive its paradisical glory.

11.—We claim the privilege of worshiping Almighty God according to

the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

12.—We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring, and sustaining the law.

13.—We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all* men; indeed we may say that we follow the admonition of Paul, "We believe all things, we hope all things; we have endured many things, and hope to be able to endure all things." If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

That the "Mormons" are persecuted and maligned only fulfills prophecy, for there is abundant proof that the charges brought against them are false. They do not seek revenge on their persecutors, but are willing to leave their case in the hands of an all-wise and merciful Father. This in brief is what "Mormonism" purports to be and is.

BRANCH CONFERENCES.

A VERY successful conjoint branch conference of the Warwick, Coventry and Nuneaton branches was held in the Clarion Rooms, Broadgate, Coventry (Birmingham conference), on Sunday, April 13th, 1913. President Warren S. Tew and eight traveling elders were present. At the afternoon session, which began at 2:45, the general and local authorities were presented and unanimously sustained. President Tew welcomed all to the meeting and said they were there to gain knowledge and help to uplift one another. Elder Harry V. Graham stated the belief of the Latter-day Saints in a God of body, parts and passions, and quoted numerous passages from holy writ to prove his assertions. Elder Joseph B. White said we must either progress or retrograde in this life, and in order to advance, one must always labor diligently toward that end. Elder Joseph H. Watts said the claim of the Latter-day Saints that "a man must be called of God by prophecy" is not only scriptural but reasonable. As examples of men called in this manner he cited the cases of Noah, Abraham, Samuel, and the apostles of Christ in the meridian of time. Elder Allen C. Mortensen pointed out that the teachings of the Latter-day Saints are identical with those of the Savior. The Church of Christ as set up anciently and restored in the last days, is the most perfect of any organization on the earth. The second session convened at 6:30 p.m., and was very well attended. President Tew explained that we are always pleased to have strangers come to hear the truths of the gospel, and said that the elders speak as they are led by the Spirit. Elder William Burrows spoke upon the preexistent state of man, and said that this life is a step in our progression. The union of the spirit and the body brings a fullness

of joy. Elder George Hamp showed that the plan of salvation was understood even before the foundation of the world. Said the first principles were logical in their arrangement, and were necessary to salvation. President Warren S. Tew showed from the Bible that the Book of Mormon was to come forth in the latter days, and that the history of the people on the western hemisphere was thus to be made known. A good spirit prevailed throughout.

A branch conference was held in the Latter-day Saints' Chapel, Handsworth, Birmingham (Birmingham conference), on Sunday, April 20th, 1913, consisting of three spirited meetings, President Warren S. Tew and nine elders being present. The morning session, which convened at 10:30, was devoted principally to Sunday School work. The general and local authorities of the Church were presented, and sustained by unanimous vote of the saints. The sacrament was administered. Brother Herbert Green reported that the Sunday School is in a very good condition, and that much interest is shown by the students. Interesting and instructive remarks were made by President Tew, Elders George W. Lunt and George C. Loveridge, and by Brothers William J. M. Coleman and George Smith. The afternoon meeting was called to order at 2:30. President Tew welcomed all to the meeting, and briefly commented on our purpose in this country. Elder Andrew Wilson spoke concerning the actual, living faith that we, as a people, have, and called attention to the examples in scripture where this kind of faith is shown. Every man was asked to search out truth for himself, and not to rely only on the elders' testimony. Elder David H. Cannon said that we put ourselves in a position to gain more light by accepting the principle of revelation. We must have revelation to have an actual knowledge of Christ's mission. Elder Luther H. Haderlie declared that while we are not always able to see the purposes of God, still all things work for our final good. The gospel comes as a free gift to all men and can either be accepted or rejected. The evening session, which commenced at 6:30, was well attended both by saints and friends. After a few opening remarks had been made by President Tew, Elder Clyde A. Russell addressed the meeting. He said the gospel we teach is different from that taught in other churches, but is the same gospel taught by the Savior. Obedience to God's laws brings blessings; and works toward the eternal progression of mankind. Elder Joseph E. Webb commented upon the "Word of Wisdom," and gave statistics to prove his assertion that tea, coffee, tobacco and alcohol are injurious to one's body. President Tew read Isa. 24: 5, 6, and said that the prophecy has been fulfilled. The mere fact that some of the saving ordinances are lacking in some of the churches, while others have been changed, testifies to this truth. He bore a sincere and impressive testimony, and invited all friends to come again to our meetings.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 8, 1913.

EDITORIAL.

WHY "MORMON" MISSIONARIES TEACH IN CHRISTIAN LANDS.

"MORMON" missionaries are sometimes asked why they labor so much and so earnestly among people who already profess Christianity, and who are endeavoring quite faithfully and generally with commendable success to regulate their lives according to gospel standards. Why does not the "Mormon" Church send its missionaries to heathen lands as the great sectarian denominations do, and if, as claimed, it has a system of principles which tends to elevate humanity, demonstrate that fact by leading the non-Christian world to accept it, and thus advance those who know not our Savior to the high plane of moral and religious excellence to which Christianity has already attained?

As a rule the tone and manner of those who make these queries plainly insinuate that the prospects of success for this Church in such a field, are so meagre that it does not dare undertake such missionary labor. When, however, we are told almost in the same breath that "Mormonism" is so bestial in character that none but ignorant and degraded people can be induced to accept it and practice its principles, one can not repress a smile at the glaring inconsistency of the views held by such querists; for if what they allege respecting our doctrines and principles were true, we should meet with marvelous success among non-Christian peoples, and especially when laboring among those of the most degraded order. But it is a fact that this work is condemned and repudiated by every moral leper with whom it comes in contact. Adulterers, liars, thieves, and every other ungodly wretch, in his natural state of mind and heart, has no use for the "Mormon" religion. There is no affinity between it and sinners of a scarlet dye. It exacts of those who accept it and obey its principles a purity of life of which the classes named have not the faintest appreciation.

However, for the information of all persons concerned, it is here stated that missionary work is now, and has been carried on by this Church among people whose religion is not Christian. Different representatives of our faith have been laboring for many years among the natives of the islands of the Pacific, and have made quite a number of converts there who are living lives of such godliness that many of our defamers might follow their example with profit to the prestige of modern Christianity. The wild and savage Indians of North America were among the first

people who were visited and taught the gospel of Jesus Christ by the missionaries of this Church; and a mission has more recently been opened among the natives of Japan, and some of those so-called heathen are manifesting in the sight of men and devils the saving power of the godliness that there is in "Mormonism"; and when all things having a bearing upon this question are taken into consideration, we think it quite safe to state that this Church is doing a fair proportion of work in the efforts to convert to Christianity those who are known as heathens.

Then, again, examples which have been set before us clearly justify the course which is mainly pursued by the "Mormons" respecting the localities where they conduct their evangelizing work. It appears from history that Luther, the great founder of Protestantism, confined his labors to fields already occupied by Catholics, who were then and still are followers of Christ in the popular acceptation of the term, and any objection which can be urged against our laboring amongst Christians—so-called—might have been urged with equal force in bar of the course which that great reformer adopted with respect to the field chosen for his work. In later times it appears that Methodists, for example, are not at all squeamish about extending their operations so as to cover fields first occupied by Baptists, or *vice versa*. Luther preached a reformation which he hoped would effect the purification of the doctrines and practices of the Catholic church, and certainly had to preach to Catholics in order to accomplish that purpose. The "Mormons" are endeavoring by their preaching to effect a needed reformation in both the Protestant and Catholic churches, and it is manifest that their teachings must be directed to those who are Protestants or Catholics.

Then, further, it is not by any means apparent that the various sects of Christendom are doing all the good which is possible among the people who live in Christian lands. The religious organization known as the Salvation Army is one that has a comparatively recent origin, and is largely carrying on its operations right in the midst of those who, as a whole, claim to be living in the meridian of gospel light, intelligence and glory. The success which has attended the efforts of this army of earnest workers, and the general good results which have crowned their labors, is clear evidence that there was need for more laborers in the field where Christianity, as it is called, was most successfully manifesting what saving power and virtue it has left, and we presume no one can truthfully say that there is not yet room for more determined workers to assist in furthering the cause of morality and righteousness in any and every quarter of this world of ours—the precincts occupied by Christendom not excepted.

The objection which we have in mind against participation by the "Mormon" missionaries in this work, right at home, as we might say, lies, of course, against the alleged anti-Christian or impure doc-

trines which this Church teaches. For the present this false charge or position can not be considered at length, yet we do digress to say that no one can produce from the Book of Mormon or from the Doctrine and Covenants, or from the Pearl of Great Price, which together with the Bible we accept as the word of God a single passage which if exemplified in practice ever did or can lead a man to commit murder, or adultery, or that tends to make one a covenant breaker, or a liar, or a thief, or a false witness bearer, or disloyal to properly constituted civil authority, or an impostor, or a defaulter, or an infidel, or a changer of the ordinances of God, or a persecutor, or a defamer of the righteous, or a lover of riotous living, or a moral leper of any kind. These books are published to the world and copies of them can be obtained by anyone at small expense. Not only do these books command us to refrain from doing evil, but with equal authority and vigor they enjoin upon us the duty of doing good, and the last article of our faith sums up concisely our position in this respect, and we think should be sufficiently orthodox to satisfy the demands of Christendom that we, as co-workers with its ministers, priests and missionaries have the purest and noblest of Christian aspirations, and when it comes to a practical test of living godly lives and of exemplifying the power there is in the principles of the gospel of Jesus Christ, we will not take second place to any people anywhere on the face of God's green earth. Our missionaries are a band of fine, healthy young men whose lives are pure and clean (barring rare exceptions), and uncontaminated by those heinous sins of immorality and vice of all kinds that pervade society so largely at present, and which, if not checked, will leave our boasted civilization and institutions a wreck of ruin within a generation or two at the best.

"Mormon" missionaries are commissioned by divine authority to do their work, and if they satisfy the Almighty as to their moral, religious and intellectual status, they are good enough to teach His gospel to those who know Him not, or to the best exemplars of a lifeless religion, who should be ashamed to dignify it with the name of Christian. The article of our faith to which reference has been made above, is published on page 293 of this issue of the *Star*, to which the interested reader can readily refer.

(TO BE CONTINUED.)

"The Reign of Antichrist."—This is a new work, by Elder J. M. Sjodahl, recently issued from the press of the *Deseret News*, and is a valuable contribution to our Church literature. The object of the author is to trace the gradual departure from the true faith of the gospel and the rise of the evil power spoken of in the Book of Revelation. A strong and convincing array of proof is brought forth in support of the writer's contentions. He offers a clear explanation as to the period of 1260 "days" assigned to the reign of

Antichrist by John the Revelator, which is well worthy of consideration. The weakness of the Reformed churches is clearly shown, and the necessity for a restoration of the gospel fully established. The book is an interesting study in ecclesiastical history, and can be recommended to missionaries and others who are anxious to have the testimony of history as to the universal apostasy from the true faith of the gospel. It has 138 pages, and is neatly bound in cloth. Price, 2s. 1d., post paid. Orders received at this office.

MINUTES OF NORWICH CONFERENCE.

THE Norwich annual conference was held in St. Stephen's Chambers, St. Stephen's Street, Norwich, Sunday, April 27th, 1913. There were present: Elder E. Taft Benson, Acting President of the European mission; Elder T. W. Brookbank of the Liverpool office; President Amos R. Cook and thirteen traveling elders of the Norwich conference.

The opening session commenced at 10:30 a.m. by singing, "The happy day has rolled on." Prayer by Elder Joseph A. Wood. Singing, "Now let us rejoice."

President Amos R. Cook welcomed all in attendance. He expressed his pleasure at seeing so many present at the morning session, and hoped all would be spiritually benefited.

Elder Ernest Carter spoke upon the second coming of the Savior, and showed that in the scriptures many tokens that are to herald this event in the last days, are made known.

The hymn, "Memories of Galilee," was pleasingly sung by the children of the Sunday school.

Elder Joseph R. Pendrey called attention to the subject of baptism. Said Jesus was baptized to fulfil all righteousness, and showed that baptism is required of us also to magnify God's law in righteousness. He proved that according to the promises of scripture, the Holy Spirit, received by the laying on of hands, will guide the baptized believer into all truth.

A quartet was rendered by Presidents E. Taft Benson, Amos R. Cook, and Elders Byron Mendenhall and Willard Bennion.

Elder Earl Weaver showed that baptism is essential to salvation, and quoted a number of scriptural passages proving that good works are necessary to obtain eternal life.

Singing, "Come, O thou King of kings." Benediction by Elder F. E. Nelson.

The afternoon session commenced at 2:30 p.m. by singing, "We thank Thee, O God, for a Prophet." Invocation by Elder Willard Bennion. Singing, "Praise to the man who communed with Jehovah."

The sacrament was administered by Elders Elzo Athay and J. L. Nelson. Singing, "Behold the great Redeemer die."

President Amos R. Cook presented the general authorities of the Church, who were unanimously sustained. Said all had a right to vote as they pleased, for or against them.

Elder T. W. Brookbank spoke upon the fidelity of the Latter-day Saints to their conviction of the truth of the gospel. Referred to several instances where the elders have escaped destruction through especial providential care. Said that no matter to what denomination we may have belonged, or what our religious views then were, when we become true Latter-day Saints we all come to a unity of faith. He showed that blessings await those who pay their tithing, and gave evidence proving the authenticity of the Book of Mormon.

Mrs. Dodson, of Lowestoft, sang a sacred solo, "A heavenly song."

Benediction by Elder James D. Thorne.

The evening session began by singing, "Come, come ye saints." Invocation by Elder Byron Mendenhall. Singing, "Softly beams the sacred dawning."

President Amos R. Cook read the statistical report of the labors of the elders of Norwich conference during the past six months.

President E. Taft Benson spoke upon the efficiency of British institutions. He admired this country, he said, and its people, and to be good citizens we must not neglect to teach the truth and the truth only to the younger generations. Said the views of our persecutors respecting the "Mormons" had arisen from, and were strengthened by false representations. Showed that if one acknowledges there had been an apostasy, he must also admit that the existing denominations are branches of a dead tree. He also spoke on the necessity of divine authority in officiating in the ordinances of the gospel.

President Amos R. Cook and Sister Edith Ninham sang a duet, "I know my heavenly Father knows."

President Amos R. Cook said a great deal of persecution had been experienced by the elders and saints in the conference limits of late, but believed those who engaged in such work did it without knowing the real character of their actions. He showed that the conditions of the religious world had necessitated a restoration of the gospel, and proved that Joseph Smith was the Lord's instrument in bringing it forth in its primitive purity.

Sister Edith Ninham sang a sacred solo, "A dream of paradise."

Singing, "The time is far spent." Benediction by Elder Albertus Willardson.

President E. Taft Benson, Elder T. W. Brookbank, President Amos R. Cook and thirteen traveling elders met in a Priesthood meeting, April 26th, 1913. Many valuable and encouraging remarks were given by President Benson and Elder Brookbank.

ALBERTUS WILLARDSON, Clerk of Conference.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home May 1st, 1913, per s.s. *Baltic*: From Great Britain—D. D. Brockbank, R. L. Nelson, E. M. Gnymon. From South Africa—William C. Crook. The following named missionaries have been honorably released and sailed for home May 3rd, 1913, per s.s. *Corsican*: From Great Britain—Heber R. Ockey. From the Netherlands—Fred. E. White. From Switzerland and Germany—William J. Guest. From Scandinavia—Ether Fredericksen, L. C. Monson. From Sweden—Ludwig M. Larsen. With the company were forty-eight emigrants in charge of Elders L. C. Monson, Ether Fredericksen, and William J. Guest.

Successful Concerts.—A successful concert was held in the Latter-day Saints Meeting Place, Simpson's Yard, Stockwell Gate, Mansfield (Nottingham conference), Saturday, April 12th, 1913, in honor of Elder William Sessions, who has been called to labor in another branch. He was presented with a beautiful carving set as a token of esteem. There were present eighteen elders and about fifty saints and friends. All expressed themselves as having spent an enjoyable time.

An enjoyable concert was given at Middlesbro' (Newcastle conference), April 16th, 1913, being a social and financial success. Music and sketches of various kinds were well rendered. All had a good time, hoping soon to have the pleasure of another such treat. We believe much good comes from these entertainments, and think they are a strong advocate for our cause.

Japanese Mission News.—From a letter dated April 5th, 1913, Tokyo, Japan, and written by Elder H. G. Ivins, the following excerpt is taken as containing news which, we think, will prove interesting to most of our readers: "The work of the Master is progressing nicely in Japan, considering the disadvantages under which the elders here labor. We are pleased to be able to say that among those disadvantages we are not forced to name persecution, for we receive no open opposition from either the government or the missionaries of other sects. We are at peace with the world here, as far as we are able to learn. The nation being one composed mostly of non-believers in Christ, our teachings do not find that ready acceptance which they do in a country whose people, through a long belief in Christianity, are able to recognize the truth. However, we find some who are entirely able to comprehend the plan of the gospel and who accept Christ as their Redeemer with as great faith in Him, we believe, as do the true followers of the Master in any land."

Arrivals.—The following named missionaries for the European mission arrived May 4th, 1913, per s.s. *Virginian*: Alfred Crane, Draper, Utah; Martin A. Farrell, Eden, Utah; Elijah F. Spencer, Randolph, Utah; Louis P. Maughan, Orson C. Parker, Wilford B. Murray, Wellsville, Utah; Arthur J. Barker, Hilliard, Wyoming; Stewart Eccles, Marintha Eccles, Harold L. Tribe, Lawrence Farr, Ogden, Utah; Samuel M. Williams, Esther S. Williams, Emery, Utah; Earl A. Gillispie, Provo, Utah; Alma Kasteler, Charles H. Lloyd, Paul W. C. Glave, Andrew C. Smith, Daniel C. Jensen, Lafayette Giles, Salt Lake City, Utah; Clifford M. Jensen, Geneva, Utah; John H. Burningham, Jr., Bountiful, Utah; Charles O. Jackson, Venice, Utah; Marshall H. Flake, Snowflake, Arizona; Harold F. Hanson, Perry, Utah; Erastus P. Peterson, Levan, Utah; Erb M. Johnson, Joseph E. Lindberg, Tooele, Utah; John Peterson, Spring City, Utah; John Hallman, Cedar City, Utah; Lars W. Hendrickson, Kirtland, New Mexico; John W. Hillstrom, Brigham, Utah; Ezra Curtis, Cleveland Curtis, Thatcher, Arizona; Vern Clark Woolley, Grantsville, Utah.

Appointments.—The elders who arrived for the British mission, May 4th, 1913, have been appointed to labor in the following conferences: Esther S. Williams, Samuel M. Williams, Birmingham; Alfred Crane, Hull; Martin A. Farrell, Irish; Elijah F. Spencer, Leeds; Lafayette Giles, Liverpool; Stewart Eccles, Marintha Eccles, London; Louis P. Maughan, Manchester; Arthur J. Barker, Scottish; Orson C. Parker, Sheffield.

Baptisms.—A baptismal service was held in the Feversham Street School Baths, Bradford (Leeds conference), April 19th, 1913, when seventeen new members were added to the Church of Christ. Elders Willard E. Rigby, J. Morgan Lake, Edwin L. Fullmer and John W. Burton officiated.

A baptismal service was held at Merthyr (Bristol conference), April 20th, 1913, when two souls were added to the Church. Elder Charles Owen officiated.

A baptismal service was held on Thursday, April 24th, 1913, in the canal at Draycott, Derby branch (Nottingham conference), when four souls were added to the fold of Christ. Elder Thomas Martin officiated.

A baptismal service was held at the Turkish Baths, Richmond Terrace, Blackburn (Liverpool conference), on Sunday, April 27th, 1913, when five persons were added to the fold of Christ. The elders officiating were: George Allen, Clyde C. Edmonds and George F. Labrum.

A baptismal service was held in the font in the saints' meeting house, Booth Street, Handsworth, Birmingham (Birmingham conference), on Monday, April 28th, 1913, when one member entered the Church by baptism. Elder Joseph E. Webb officiated.

Successful Socials.—On April 16th, 1913, an enjoyable social was held at Etherington Street Hall, Gainsborough (Hull conference), in honor of Elder Alvin Sharp, who will shortly leave for his home in Zion. The program of exercises was select, and the departing elder was presented with a beautiful token of esteem by the elders, saints and friends of the branch. Refreshments were served, and the latter part of the evening was allotted to innocent games, etc. Those present had a pleasant time, and they all joined in wishing Elder Sharp a safe journey to his home.

A farewell social was held Monday evening, April 14th, 1913, at 73 Stanley Road, Nuneaton (Birmingham conference), in honor of Elder George Hamp, who is about to return to his home in Zion. "Tea" was served, after which Elder Hamp was presented with a beautiful cruet stand. The remainder of the evening was spent in playing games.

District Meeting.—Two interesting sessions of a district meeting were held in the Leeds branch of the Leeds conference, Sunday, April 20th, 1913. President Melvin J. Benson and three traveling elders were in attendance. Elder J. Lyman Early, branch president, welcomed all present, and said it is the duty of Latter-day Saints to attend these meetings, as they are held for their advancement. Elder Irwin S. Noall said our great duty in this life is to search out the real truth, which can be found only by earnest investigation and experience. As our range of vision enlarges, our understanding of God grows clearer. Perfect organization is God's design respecting His Church, and he bore testimony that only in the Church of Jesus Christ of Latter-day Saints does this perfect organization exist. President Melvin J. Benson spoke on the importance of keeping our bodies clean that they may be fit dwelling places for the Spirit of God. He also emphasized the necessity of obeying the law of tithing. At the evening session Elder J. L. Earley said the Latter-day Saints accept all truth. Bore testimony that the gospel as Christ established it is again restored to mankind. Elder Charles L. Porter gave a very interesting sermon on the duty each one owes to himself, to his fellowmen and to God. True happiness comes from doing one's duty. The duty of Peter who loved the Lord, was to feed Christ's sheep. He who serves his fellowmen most, serves his God best. Reason based on truth and revelation, instead of false impression, exalts man, and it is to reach this goal the Latter-day Saints are striving. Elder I. S. Noall spoke on the restoration of the gospel, particularly dealing with Daniel's interpretation of Nebuchadnezzar's dream, giving the names of the kingdoms and the dates of their establishment, the last of the ten being founded in the year 1829, followed by the kingdom of God set up in the year 1830 by Joseph Smith the Prophet. President Benson exhorted those present to follow the instructions given, and to investigate the message of "Mormonism."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Church History.

Lesson XV.—The First Foreign Mission.

Textbook: One Hundred Years of Mormonism (Evans), pp. 235-252.

I. The Canadian Mission.

1. First missionary labors in Canada (page 238).
2. Prophecies concerning Elder P. P. Pratt's mission to Canada (page 237).
3. First incidents connected with his work there.
4. Immediate results of his first public discourse.
5. A reverend opponent exposed.

II. The English Mission.

1. Calling of Heber C. Kimball and other elders for missionary work in England.
2. They visit Preston and preach there. Results.
3. Manifestations by evil spirits.
4. Organization of the first English branch of the Church.
5. Incidents connected with the labors of the elders.
6. Opposition to the work.
7. The first English conference.

DIED.

Hart.—On Sunday, April 20th, 1913, at Birmingham, England, Ellen Hart; born at Claverley, Shropshire, March 31st, 1839; baptized November 1st, 1902, by Elder S. C. Howard. Sister Hart lived and died a faithful Latter-day Saint. (*Deseret News* please copy.)

Glover.—At Barnsley, April 13th, 1913, Sister Emily Glover; born at Barnsley, England, June 13th, 1847; baptized April 15th, 1896, by Elder Walter L. Webb. Funeral service was held at the City Cemetery, by President Milton Jacob, Elders Thomas Shepherd, R. Parker, Lorenzo Burt, John P. Leatham and Edwin Clawson. Sister Glover was a faithful Latter-day Saint until her death.

CONTENTS:

What is "Mormonism"?... ... 289
Branch Conferences 294
Editorial: Why "Mormon" Missionaries Teach in Christian Lands 296
Minutes of Norwich Conference 299
From the Mission Field 301
Sunday School Lesson for Theological Department 304

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL;

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.